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a "woman-snatcher." He would lie in wait for Koryak boats passing by, and would take away the wives of the oarsmen. A similar tale¹ is found among the myths. Worm-Man, who carried away many women after slaying their husbands and brothers, takes away the wife of Eme'mqut. He is slain by the latter. Eme'mqut brings back to life the husbands and brothers of the women whom Worm-Man had captured, and restores to their families the wives and sisters, whom he sets free. Many of the brothers give their sisters to Eme'mqut. He retains only three of them: the others he distributes among his brothers and his cousin Illa'.

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In a household with more than one wife, the first is considered the mistress of the house. The second wife consults the first in everything, and carries out her instructions. In the majority of cases the wives live in harmony. When intending to take a second wife, the husband usually consults with the first one. An old woman who has grown-up daughters to help her in housekeeping, often asks her husband to take a second, younger wife. But some women are jealous, especially if the second marriage was contracted against their will, and quarrel with the second wife. In myths, too, we find cases of hostile relations between wives, and even of the murder of one wife by another. In one case the first wife cuts off the second wife's nose.² Here I will relate a characteristic case from the life of a man who had two wives. A Koryak from Kamenskoye, Qačilqut by name, whom I have mentioned several times, and whose first wife was childless, courted the young widow of a deceased distant relative of his. For a long time he could not take her to his house, as his first wife was opposed to their marriage. Finally, despite the objections of the first wife, he brought his second wife to his house. During the husband's absence, the first wife often beat and tortured the second one. Sometimes she would prick her face with a needle. The second wife bore everything in silence, and did not complain to her husband. This finally appeased the jealousy of the first wife, and they now live in peace. All this was told me by Qačilqut's first wife herself. She is a very bright, energetic woman, and still young.³ Her husband is a merchant. When he goes on a business trip to the Reindeer Koryak, she accompanies him as his clerk, and always brings some present for her friend, the second wife. Like the other polygynous Koryak, they all sleep in one sleeping-tent, — the husband in the middle, the first wife to his right, the second to his left.

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In connection with this subject should be mentioned the cases of men transformed into women, which in former times were not uncommon, and were called qava'u or qeve'u.⁴ Like the ancient Kamchadal *ko'e'k'ëu'* and

¹ See Part I, p. 143.² Ibid., pp. 239, 255, 294.³ Ibid., p. 32.⁴ See Krashennikov, II, pp. 114, 222; Steiner, p. 212.

the present Chukchee irka'la'ul, Koryak "transformed men" contracted marriage with men, or, when there was another real wife, would be kept as concubines, and lived with the so-called husband in improper intimacy. This, of course, cannot be treated as a normal institution of marriage. Such cases were few in number. Bogoras states that among three thousand Kolyma Chukchee he registered five cases of men who were believed to be transformed into women; but of these, only two were "married" to other men.¹ I think abnormal sexual relations have developed under the influence of the ideas concerning shamanistic power, which the "metamorphosed" men obtain from the spirits at whose bidding and with whose help the change of sex is accomplished. These beliefs have found fertile soil in individuals of abnormal physical and psychical development. With the decadence of shamanism among the Koryak, and the Russianization of the Kamchadal, these practices have disappeared in both tribes.

POLYANDRY. — I had occasion to observe among the Reindeer Chukchee of the Kolyma tundra that they would exchange wives for the night, or that the wife would be placed at the disposal of the transient guest, while the husband would go off to his herd. Mr. Bogoras, who has studied this question more closely, considers this wife-exchange among the Chukchee as a form of group-marriage. The right of two men to each other's wife is stipulated by the mutual agreement of the husbands.² This marriage-union is contracted mainly among kinsmen (excepting brothers), such as cousins and second-cousins. A union like this may be contracted among unrelated men as well. Not infrequently this contract is entered into by a married man and a bachelor, who thus pledges his future wife to his friend. Each Chukchee may contract such a union with several persons, who are called "friends in wives." The result of such a union is a polygynic-polyandric group-marriage. The families participating in such a marriage-union retain, nevertheless, their own economic independence, and the children are considered as belonging to the head of the family in which they are born.

In Steller's³ description of Kamchatka we find a passage in which it is stated that friends sometimes agree to exchange wives. It is to be regretted that Steller gives no detailed information concerning the character of such agreements.

Krasheninnikoff says that the Reindeer Koryak are jealous beyond measure, and may kill their wives on the mere suspicion of faithlessness.⁴ On the other hand, he compares the Maritime Koryak with the Chukchee, and alleges that among them the host's wives and daughters are given over to

¹ See Bogoras, Brief Report, p. 31.

² For the same marriage-customs among the western Eskimo, see Nelson, p. 292.

³ See Steller, p. 347.

⁴ See Krasheninnikoff, II, p. 201.